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THE
MISSIONARY LINK

FOR THE



Woman's Union Missionary Society of America

FOR HEATHEN LANDS.

VOL. 7.

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No. 2.

PERHAPS in no number of our paper have we ever presented together so many hopeful instances of our work among the young in our Mission stations. Not only is the good seed taking root abundantly, but it is already bearing precious fruit. Who can estimate the results which may stretch far into the future, telling with mighty power on the next generation! Miss Brittan makes an especial appeal for the sick children, who need care more than ever, since they have been deprived of Miss Seelye's ministrations.

FOREIGN CORRESPONDENCE.

REPORTS FROM OUR MISSIONARIES.

INDIA—Calcutta.

Extracts of Letters from MISS BRITTAN.

ANCIENT REMAINS.

During my vacation I visited Lucknow. The American Methodist missionaries were to hold a series of meetings at Lucknow, somewhat similar to a camp-meeting at home, and Dr. Thoburn was very anxious for us to go there. We intended to stop at one or two other places besides, hoping to combine bodily, mental, and spiritual benefit in the trip.

We reached our mission at Allahabad on Friday morning. Saturday we went to visit the old fort, which is situated at the junction of the Jumna and Ganges Rivers, where the annual Mela is held. There is nothing remarkable in the fort itself, excepting an old stone pillar, which is said to be of Buddhist origin, and to have been erected by King Asoka B.C. 240, for the purpose of inscribing upon it his edicts with regard to spreading the Buddhist religion. It has been used for various purposes since, as the different inscriptions show. It formerly was the custom, to place in front of these monuments a pepl-tree, supposed to signify the "Tree of Knowledge." This pillar had at one time such a tree beside it; but many years ago when the column was overthrown by some fanatics, the tree was removed, and placed in an old temple that stood near in the fort. The pillar has been returned to its position, but the tree remains in the old temple.

The old temple is well worth a visit; it probably once was a large and fine-looking building, but it could never have been a lofty one, and now by the accumulated debris of centuries it has been reduced to the condition of a catacomb. It was once a Buddhist temple, but as far back as the seventh century after Christ, it had passed from the hands of the Buddhists, and had become a place for the bloody rites of Shiva. You enter this temple, which is now only a dark cave or grotto, and are led down a long, narrow passage (reminding you much of the catacombs of Rome) by a Brahmin priest carrying a torch. This torch is made of old rags or tow, fastened to a long stick. The Brahmin carries this in one hand, and in the other a vessel filled with oil, which he continually pours upon the torch; the smell and smoke of which, combined with the damp fumes of the place, render a long visit to the temple impossible. At the end of the dark passage is a long square, which must formerly have been a court-yard, and in the centre is a large black stone, the Linga, the emblem of Sheve, or Mahadare, as he is called here. Proceeding a little farther, you come to the principal chamber of the temple. Here is placed the pepl-tree. It is the trunk of a tree, separated near the ground into two large limbs or arms. These limbs are cut

off, so that the whole length of the tree is probably only ten or twelve feet, the roof coming down close to the top of these branches. It looks as if it would have been a very high tree had it been permitted to grow; probably something has been placed on the top of these branches to prevent their growing. From the body and arms proceed a great many young sprouts; these, however, are prevented from becoming larger by the numbers of pilgrims visiting this holy spot, who wish to carry away a leaf or tiny twig from the sacred tree, and who pay the Brahmin priest largely for it. This tree is really a wonderful thing thus living and growing for hundreds of years underground, and in utter darkness. The leaves, however, are perfectly white. We gave the old Brahmin in attendance a little bucksheesh to allow us to pluck and carry away a leaf. One traveler writes: "I think there can be little doubt that this tree is the famous undecaying Banyan tree." Originally both tree and temple must have been on the natural ground level, but from the constant accumulation of rubbish they have been gradually earthed up, until the whole of the lower portion of the temple has disappeared under ground.

Around the principal chambers are a range of cloisters, with a great many niches, filled with images of different gods, all very ancient and very much mutilated. But out-numbering the rest, was the multitude of Lignaves, or emblems of Sheve, of all sizes. A very large one was made of a piece of solid black marble, probably about two feet high and over a foot in diameter. It had a split or rift through it. This one is considered particularly holy, and the story they tell of it is this. When Allahabad was taken by the Mahometan Emperor, Akbar, in the eighteenth century, he planned the destruction of all the gods, and did, indeed, destroy or mutilate all he could find. In his contempt for these gods, he struck at this one with his sword, and made a split in the stone, which immediately began to bleed most freely. They show you the channel in the stone below, which the blood quickly found for itself. Akbar, struck with wonder at the miracle, immediately fell down and made obeisance, acknowledging that this was a true God.

WIDOWS' HOME.

We have commenced the Widows' Home. Our Orphanage had grown so large that it was considered dangerous to have all the children in the small space allotted to them in the "Home." Then it was wiser to have a widows' home directly under our own eye; so we have taken the premises in our own compound formerly occupied by our orphans; I trust this home will prove a rich blessing. Three of these women were left widows before they were fourteen, and may well come under the appellation of "little widows." We trust here to save them from temptation, and they will be more respected and much more likely to make happy second marriages.

ACCOMMODATIONS FOR THE SICK.

Our Orphanage is large, having about one hundred children, and continually fresh little waifs are being brought in to be placed under our care. In most cases, from want and neglect, these poor little things are sickly and diseased, and need a great deal of care and attention to save their lives. Therefore, we have been obliged to appropriate two rooms, somewhat separated from the rest of the house, as a hospital, and there has not been a time for many months in which they have not been occupied by ten or twelve little sufferers.

Now, as our public hospital has been given up, we cannot appeal to the public here for help; and yet these little afflicted ones need care, and we have to look to those at home to supply the means. We have been obliged now, since dear Miss Seelye's death, to engage a physician. They also need medicines and different clothes and care from the other children, and many of them being so young, a nurse has to be employed. We have a young native doctor that our physician recommended, who comes each day. We trust that the kind friends who have remembered the sick and afflicted, will not forget them now because there are fewer of them.

The box that has just arrived had some new clothes for the hospital. Please thank very much the kind friends who made them, and tell them that in the future not to forget the work for which Miss Seelye labored.

Extracts of Letters from MRS. PAGE.

VISIT TO OLD PUPILS.

I called to see two of my school girls, who are married, and do not attend school any more; yet I love to have a look at them whenever an opportunity offers, and they, on their part, receive me very gladly. Very anxious were they to introduce me to their mother-in-law, who had never seen a lady before. She was very shy at first, keeping me at quite a distance from her. At last curiosity prevailed over every other feeling, and she came quite close to me to hear all I had to say. When my little girls brought me a chair in the veranda, the old woman said: "Oh! the *mem* will never sit down in such a miserable-looking place as ours is!" "Why not?" I answered, as I seated myself; remarking, at the same time, on the order and cleanliness of the little dwelling. The brass dishes, ranged on little shelves, shone like gold; the tiny earthen stove was as clean as hands could make it; and the sun shone warm and bright, lighting up all the dark corners, and making the homeliest things look pleasant. Even so, when the great Sun of Righteousness enters into the gloomy and almost inaccessible places of man's heart, His refining rays cast a glory over the meanest details of human life. "We were not always as poor," said my hostess; "there was a time when we lived in a great two-storied house, with beautiful spacious chambers, and were not all huddled together as we are here." "Yes, Bo," I replied, "yet sometime or other you would have had to leave it all. The house I have come to tell you about is not made with mortal hands, it is eternal in the Heavens; God Himself will take us there, and we shall dwell with Him forever—no tears, no pains, no sighing—for we shall never sin any more, once that glad haven is reached." Then in very simple words, I told the story of the Cross.

A widow, who sat listening, said afterwards: "What you tell us is doubtless true; God created us all, but He has good children and bad ones; Christians are His faithful and obedient sons; Hindoos, Mohammedans, etc., are His wicked children. So, of course, you seek to please Him, your eyes are always gazing upward, and ours are bent down toward the ground. We don't

even care to rise, our hearts are so hard and foolish." Oh, this wretched coldness of heart! how many sink under its benumbing influence! This is one of Satan's choicest weapons with which to assail Christians, and how actively it is at all times employed to keep the heathen away from the kingdom of God! I have so often heard them say: "We are no better than our fathers; the religion that suited them, will do very well for us. We are content to live and die in the faith that seemed to satisfy them." "If the light that is in thee be darkness, how great is that darkness!" Some of them are even now stretching out their hands to us from the thick darkness of Satan's kingdom; but they need more faith, more courage yet, ere they can burst the strong fetters that bind them.

"Your Bible has given me eyes," said a woman yesterday; "I cannot now take pleasure in the things I once loved, for I say to myself, We are dying creatures, we shall return as we came, taking nothing with us; what, then, is the use of toiling and striving after this world's good? Why lose one's soul by telling lies? Why lower one's nature by uttering angry words? If we took the Bible for the guide of our life, how different everything would appear, how much happier we would be!"

Extracts of Letters from MISS WOODWARD.

HINDOO FESTIVAL.

I attended a Nautchie,* with some friends, some account of which may not be uninteresting. This is a Hindoo festival in honor of the Goddess Doorga. I desired to know something of the ways of the people among whom God had placed me to work. It was a beautiful moonlight night, and after a long ride, passing from the dark, dirty, narrow gullies, made light in some places by Doorga illuminations, we arrived at length before the mansion, but one of darkness, though candle, cocanut and kerosene oils lent their aid to lighten it. We were met at the entrance by a polite Babu, and escorted to the men's court, elaborately fitted up for the occasion. A crimson awning was drawn across the court, which is usually open to the sky, taking in the first two

stories, which were brilliantly lit up; several large glass candles were set here and there on the floor. The ground of the court was covered with matting; chairs and sofas were arranged in order, with seats for special guests. We were conducted to the extreme end, ascended five or six steps to the rear veranda, fitted up like a little temple, and were permitted to look upon the object of their idolatry. It was a hideous sort of nondescript, with eight hands. A smaller figure stood on each side, introduced as Doorga's children. The glitter was painful to sight and sense. A bed of flowers lay on the floor in front of the idol, the offerings of the deluded ones. While we stood there some devotees put off their shoes to kneel at that shrine.

We were then shown to seats on the sofa; where the host, a mild, venerable-looking man, came and shook hands, then presented his European visitors with a small bouquet. He was dressed in white pants, and a long white wrapper, like a gentleman's dressing-gown, nearly down to the feet. There was a beautiful display of children, boys and girls, under the age of twelve, who were seated on the floor, most of them dressed with much taste, and in European style. Several came and spoke to us. There was an attempt to imitate our band-music. Presently a bell was sounded, when a curtain was raised, and disclosed three girls richly attired, who were so motionless, I thought them statues. They sang in Oriental style an ode to the goddess. As the curtain fell the bell sounded; but whether it announced the departure or presence of the spirit in the idol, I know not.

We were then invited up-stairs, where our Babu had a sumptuous repast provided for his European friends. There was much taste and refinement in some of the upper apartments, adorned by several fine portraits, one of the Emperor of France, one of our host, and some smaller ones. Considering all things, there was much order and decorum while we were there; but there was a painful contrast as I compared it with the social gatherings in my own dear native land, where woman enjoys the freedom purchased for her on Calvary. Not a woman was to be seen in that vast building, where hundreds were gathered, but the eight unfortunate dancing-girls, whose life-calling is one of misery and

death. Their faces wore a sadness I shall never forget, though decked with jewels, and blue and gold apparel. They have no standing in Hindoo society, as their vocation is to dance on these occasions for entertainments and the honoring of their imaginary gods. Their movements were less energetic than I had supposed, being a slow, but continuous movement of both hands and feet, of which they seemed to twist every joint. I never felt more grateful to my dear heavenly Father for the light of the knowledge of His blessed Son, than I did that night on returning home from that heathen festival. Never did I enter more thankfully upon the hallowed duties of the sacred Day of Rest. Yet amid that darkness, I could see the glimpse of coming light. The Lord hasten that day!

Extract of a Letter from MISS HARRISS.

THE LITTLE WIFE.

You will, I think, understand my surprise when, on entering my school one day, I saw a little one with the mark of marriage—some red paint, about half a finger's-length, in the parting of the hair. I called the teacher, and said, "Is that little one married?" "Yes," was the reply. "What is her age?" "Five years." "And she is married at that early age?" was my surprised question. "Yes; she has been married a year. Her father had her married when she was four years old." This is, of course, an unusual case, but is it not dreadful to think of? What childhood can she know, for after marriage the liberty of little ones is taken away, and they are not free to run about and play as before.

Allahabad.*Extracts of Letters from MISS LATHROP.*

GREAT OPPORTUNITIES.

The longer I stay in Allahabad the happier I am in every way. Our home is very pleasant. I am rather surprised at the possibilities of extended work here. Miss Ward and I have opened many more new houses than we can attend to. Had we the facilities for doing it, we could equal the mission in Calcutta in a year or two. We now need another worker; and could supply ourselves, were it not that we can get no Bengali interpreter. We have written to Miss Brittan to ask for two more of our scholars, Clara and Bertha, who can live with the three we have, and help us much. In Calcutta they can get helpers from the different churches; here there is no such source of supply. I cannot bear to pass a house where we may enter, even if we have no one to continue teaching there. The work is harder, too, as we have no native teachers, and we do their part in the secular teaching. Everything seems entirely satisfactory. The school is flourishing; although we are parting with the girls in the first-class, who are to be married. Some of them are good scholars, and all are fond of religious teaching. I cannot believe they will ever forget it. Lizzie—one of our first scholars—is one of the best little teachers. She has really a genius for imparting knowledge. Eliza and Jennie are doing well. We have found an excellent old native woman to live with the girls, and they are all happy in their family relations.

[Communicated by the Philadelphia Branch.]

FORCE OF CUSTOM.

With the cool season we have been able to increase the number of our pupils, and have now 170. The Bengalis are like strangers in a strange land; their influence in the community is small. Work among the Hindis would be more influential upon the people at large.

Among our pupils is a very intelligent widow who lives alone with her little son. She seems to have abundant means, and I had always thought her quite free to do as she chose in most

things. Going into her room one day, I found her ill in bed. After telling me how she felt, I said, "You need more nourishing food." She said, "What can I take? I keep a cow, and try to take milk, but I am so tired of it." "Why not take the broth of meat?" I asked. "Oh, no!" she said, "not if I were to die for need of it, could I have either broth of meat or a bit of fish; and once in fifteen days for twenty-four hours nothing, not even a drink of water, must pass my lips." I talked with her a little, and then asked if it was her fault that her husband died. She made no reply, but it was evident from her manner that she feared to say no. A day or two since I was teaching another widow, who professes to be a Brahmo, and I supposed the family felt no longer bound by the old Hindoo superstitions. Something in her lesson recalled the talk with the other widow, and I spoke of it. The Bo at once took it up. "Yes; yesterday sister took not one mouthful of anything. But," said the widow, "I wanted to eat, and she would not give me anything." The Bo, a laughing little creature, hung her head, and said it was not her fault, but an aunt's who lived with them. This woman told me it was considered her fault that her husband died, but just how, no one tried to tell her, only saying it was *written on her forehead!* The common expression for it is, my fate. During the conversation, one remark that she made filled me with sadness. It was this: "We women think it hard, but you do not know what it is to the poor little *girls* who are so often left widowed." Before I left, she said her mind was fully made up never to observe the fast again. Of course it is done as a penance for sin committed, but I doubt if they expect to gain anything by it. Among the more bigoted they do additional poojah on that day. This one told me that when the thirteenth day came she never rose from her bed; but in many houses a widow is not so favored—she is the household drudge.

Extracts of Letters from MISS RODERICK.

CONVERSATION WITH AN OLD WOMAN.

An old woman came to me in the zenana, and asked me if I thought her too old to learn. I said, "No;" and then told her

of a pupil I had been teaching, nearly as old as she, who had made rapid progress in her studies. She said: "My reason for learning, is this, I hear so much about your religion, that I wish to be able to read, so as to see what it is like." On examination I found that she could read a little, so I gave her "Peep of Day" to begin with. Since then she has made great improvement in her secular studies and in regard to religious things. I think she is the most promising pupil I have. I love to talk with her, because she seems to be so anxious for the truth. A few weeks ago, she said: "I have of late been thinking a great deal, and I wish to tell you my thoughts. I am the only one in my family who has remained faithful to the religion of our forefathers. Two of my people have openly confessed Christianity, and my two sons, who stay in Allahabad, are Christians in heart. The one who lives with me, reads the Bible morning and evening regularly, and we subscribe every month to one of your churches. He very often tells me that my poojah to idols will not do me any good." Then I said: "What do you think about it?" "I think," she said, "that Christianity is the only true way of salvation." "Why do you still continue in the religion that you know cannot save you?" I asked. "Because I am afraid of my caste people," she replied. I asked her if those she feared would be able to make up for her loss of heaven. "I know that," she said; "but what am I to do?" I told her to ask God's Holy Spirit to guide her. Her answer to this was: "I will." Week before last, when I went to her house, she was out; and on inquiring, I found that she had gone to the Ganges to bathe. When she returned, I questioned her about it. She said, that being an old person, and set in her ways, she did not think she could keep well without her morning bath. Yesterday I spoke to her again of openly confessing Christ. She argued that that was unnecessary, if the heart was right towards God. She always yields if I quote the Bible. I read to her the twelfth chapter of Luke. After that she saw clearly that confession was necessary. I do not feel very confident about her open profession, their prejudice against baptism is so very strong. I hear many Babus say, that if it were not for baptism, they would declare themselves Christians.

Extracts of Letters from MISS ANTHONY.

EAGERNESS FOR INSTRUCTION.

Our work has been increasing very much of late, so that we are able to visit each house only once a week, owing to the great number of houses opened to us. The women who have been accustomed to be taught twice a week, agreed to learn double lessons for the week. Most of the houses opened to us are those of the Bengalis. Work among the Hindoos does not increase so fast, for they are not so enlightened as the Bengalis. They say their women are thought ill of if they learn to read, and there is one caste among them who will not even allow the women to read. At the house of one of my Bengali Bos, I teach two little Hindustani girls. The other day another girl came in with them, and she said she wished to learn, if I would teach her. I agreed to do so; but I find now she belongs to the caste I spoke of, and if she learns, her father, they say, will beat her terribly. She is willing to brave that, and says she will read in secret, so that her father may not know anything about it. It would not be quite the right thing to deceive her father, and yet it does seem a pity not to teach her when she is so anxious to learn. I shall speak to the man, and if possible make him agree, but I am afraid it will be of no avail.

One day I was invited to a Hindustani house, where I found two very pleasant Bos, who were Brahmins. One is a widow, and as she has no means of support, she is living with her sister-in-law. She can read and write Hindi very well, and asked me to teach her English and needle-work. I said: "Very good; and you can read the Bible with me in Hindi." She shook her head most decidedly, and said: "She would never read my Bible." When she found that that was our object, and that we do not go anywhere without the Bible, she said: "Very well; what harm will there be in it? When my hands get soiled, I wash them, and they are clean again. I will read your book, and I will forget it all; and my mind will remain just as pure as it was before." I have only been to see her a few times, so we have not progressed very far. The poor woman has been sick nearly all the time; but

she quite loves the hymns I sing to her. Her sister-in-law likes them also, and intends to read next week. We hope that the few houses that are opened, will be the means of our being admitted to others.

Extracts of Letters from MISS CADDY.

A PROMISING WORK.

After my vacation I found some changes on my return to my work. Some of my pupils had moved away, and among them, Bama, one of whom I have often written. She and her mother have removed to Cawnpore, where one of her brothers had a government appointment. They knew the "Truth," and appreciated it to a certain extent, but it had not taken possession of their hearts. Let us follow them with our prayers, that the good seed may yet bring forth fruit in their salvation. Three girls from our Orphanage in Calcutta now teach very well in the school. The school has increased to over fifty children. I spend two days in the week in the school now, and yet find it hard work to get through. The girls in the first class have continued to attend longer than we expected. They have been detained at home several times for weeks together, while they thought some eligible suitor had come forward. This, of course, has interfered greatly with their progress. It is so sad that young children like these should have their heads full of such things, just when they are of an age to appreciate education to some little extent, and when they are most impressible for religious truth. One mother said to me: "Do teach my daughter well, the young men nowadays want educated wives." This is her sole reason for having her daughter taught. During my absence she lost a baby; and on my first visit she spoke most bitterly about it. She became quiet when I told her the separation was only for a little while, for the Lord had left us the glorious hope of the resurrection. She listened eagerly. Then I went on to explain to her that these blessings were only for those who are in Christ. She said, as I left her: "All this is quite new to me; I will never again speak as I did when you came in." I long for the blessing that has been so graciously outpoured on Europe and America, to come

to these dark homes of India also. Daily do we feel as we realize our weakness, and the hindrance to the advance of Christ's kingdom in this land, that it must be of the Lord Himself.



CHINA—Peking.

Extracts of Letters from Miss Douw.

SAFE IN THE ARMS OF JESUS.

Three weeks ago to-day since Lansing fell asleep in Jesus, peacefully, joyfully. Oh, that many more had seen her glowing, happy face, as she would say, in view of death: "My heart is full of peace." Lansing was given to us by her grandfather some three years ago, her mother and father having both died. She came to us without a name, and we gave her that of "Lansing," after kind friends who supported her—a name expressed by two Chinese characters, meaning "Fragrant Flower." She was not naturally strong, and was lame from injuries received at a mother's hand; but had a good face, kind disposition, was quick to learn, and soon won the affection of her teachers and school-mates. She was about ten years old, soon manifested an interest in religious things, and ere long expressed a wish to be baptized. As she gave good evidence of a change of heart, she was admitted into the church in the course of a year, and maintained a good profession.

We shall miss her sadly from the girls' weekly prayer-meeting, in which she usually took part in a few simple words; and from our Sabbath-class, where our eyes met her expressive face, drinking in the words of eternal life. Lansing had been ailing over a year when I was leaving Chefoo, and our physician advised her accompanying me, as the only chance for her life. On our arrival at Chefoo, we spent several weeks with Mrs. Nevius, where Lansing attached herself warmly to the school-girls, and in return, won their love and esteem. She often expressed how happy she was, and how kind every one was to her. She also enjoyed the beautiful scenery, and for a time we had strong hopes of her recovery; but "God's ways are not our ways," and though prayer

was unceasingly made for her, she gradually grew weaker and more ill, until the 25th, when she fell asleep in Jesus to awake in Paradise. When asked: "Do you fear to die?" her reply was: "I have not the least fear." In reply to the question: "Can you keep hold of Jesus' hand?" she said: "Yes, my heart is full of peace!" a favorite expression with her.

As she grew weaker, she sent the following message to friends: "Tell Miss North I love her much, and should like to see her; but not my will, but God's be done. If I do not meet her here, I shall meet her in heaven. Tell my school-mates how much I think of them; I want them all to be Jesus' disciples, and then we shall rejoice together in heaven. Ask them to forgive me any wrong that I have done them, and tell them to love one another." A note to her aunt, written at her dictation, reads thus: "I hope, dear aunt, that you will believe this gospel. It is a happy thing for me to die. Man cannot always live, and idols are false. I want you, my aunt, to worship the true God. I send you a little tea-pot to remember me by. Miss Douw and Chang-ma (her nurse) have been very kind to me; do not be troubled on my account."

She had requested to be dressed in white; but this being contrary to the Chinese custom, in complying with her wish, we put over it a red silk garment (such as the Chinese usually wear), with wide, flowing sleeves. Her black hair was braided, and tied back with red cord; a wreath of cypress-vine and white blossoms crowned her calm and peaceful face. Though the tears dimmed our eyes, our hearts said: "It is well; it is well." The funeral services took place the same day, at six o'clock in the evening, in the native chapel, and were conducted by Dr. Nevius. The 21st chapter of Revelations, which Lansing had herself selected, was read, and a little account of her life given. From thence we followed her to a burial-ground among the hills, where her grave was prepared beside those of other native Christians. The school-boys and girls sang, "Precious Jewels;" a prayer was made, and the coffin lowered into the ground. We turned back in the darkness, not without light in our hearts, thinking of her as "absent from the body, but present with the Lord."

JAPAN—Yokohama.*Extracts of Letters from MRS. PIERSON.*

REGULAR MEETINGS.

I am just as busy as ever, and my meetings average seven in the week. When I was at Kanagawa lately, a Christian woman came and asked me if I would go to another place, which was large and more commodious, to hold meetings. I went with her to see, and found a building without any floor, a few rough benches, and desk for a speaker. The people had fitted it up for religious services, and some of the Christians from Yokohama were going occasionally to teach and preach. I consented to the woman's request, and have been there. Moderately large audiences gather, and are very still and attentive. Miss Maltby aids me, and goes to Aizawa alternate Sundays; while I have opened a new place in Homara for meetings. She is delighted with the work, and speaks through an interpreter.

Our school has neither advanced nor retrograded. Probably Nare's sister will come to us New-Year's week. We also have decided to take Kee's sister, as her father is willing to pay for her. Kee and Kiku visited us last week. The latter is still very miserable, and not at all able to study. The girls are, if possible, more interested than formerly in their lessons. A more interesting family of girls could not be found.

SCHOOL ROUTINE.

From nine to ten A.M. I have half the school in my department. They sing, and study the Bible-lesson, which is always given in Japanese. Then follow the classes in their regular order. My arithmetic classes are the most promising of any. Three of the older girls have finished Robinson's "Elementary Practical Arithmetic," and are studying fractions in the higher. Two of the girls are undertaking algebra. I would not recommend the higher mathematics to Japanese students indiscriminately, but where there is a decided taste, would cultivate it to some extent. The Japanese want the power of concentration, and I know nothing better than mathematics for discipline. I have also five girls in a small edition of Wayland's "Moral Science." I find it conduces

to the awakening and enlightenment of their consciences. I have never selected a book for school use without earnest prayer and careful thought. The great difficulty has been to obtain books of one kind to furnish classes. That is, however, obviated in some measure, as books are sent out for government uses, and we avail ourselves of this opportunity. It appears to me that we should not labor to educate accomplished scholars, but earnest living Christians. The girls who leave our Home will seldom, or never, speak English; but if they can understand, appropriate, and incorporate our literature into their own ideas, they will have an inexhaustible treasury at hand. While they are taught to read correctly, we do not spend unnecessary time on idioms and niceties of pronunciation. The Lord gives to each her daily work, and we pray for greater earnestness and power in His service.

A bright, interesting little girl has been selected to bear the name, "Susan McElroy." Her Japanese name is Chika (the first syllable is cut very short in the pronunciation). She is the sister "Sono" whose name has appeared in the LINK. She does not speak much English yet, but reads very well in "Wilson's First Reader." A fact was brought to my notice by my Japanese teacher a few days since. Wilson's "First Reader" has been translated for use in Japanese schools, excepting the lessons which teach about the true God. In one lesson, where a child is offering its evening prayer, the illustration is retained, only adding the incense, sticks, and other tokens of heathen worship. Will you not pray continually that these people may be led to realize that the helps and improvements which they are so anxious to adopt, are all the offspring of the religion of Jesus? We who are here, and see the rapid strides these people are making in certain directions, and also the vigilance of the adversary in sowing tares, realize the importance of giving them now the "good seed of the Word." The Lord is opening doors for His husbandmen everywhere; shall we not enter in? We need helpers and money; and more than all, we need believing prayers.

Extracts of Letters from MISS GUTHRIE.

PEEP INTO THE "CHILDREN'S HOME."

The children who have been under my special care ever since their coming to the "Home," give promise of rewarding me richly. Hisa (Mary Reed), in particular, has a great, loving, affectionate heart. She speaks English well, and is so good a student, that she already is a little missionary, going out to take part in prayer-meetings at the houses where we visit. Such heart-felt, earnest prayers as she offers, surely will "abundant answers bring." Last year, as I was so crowded with little ones—and she was the oldest of the Japanese—the question of her transfer to the other house came up. She cried so much, lying on her face on the floor at my feet, begging me not to send her away from me, that I yielded. Recently the same question has been agitated. For, as my house is like a bee-hive, with twenty-eight children in a small space, we have decided a change must be made. Poor Hisa has mourned, refusing almost to be comforted. I have not sent her yet, but will at the holidays. I mention this to show her devoted attachment to any one who is kind. She loves all the missionaries; and her own sister is in the other house, but she says, "You are my mother." We have four English days in every week, when the children speak only English. One of the youngest of my flock made but three mistakes, only speaking Japanese three times; which I thought very creditable for such a little girl. She can repeat many verses, and answer her questions on Sunday evenings promptly and correctly. She always brings good reports from the school-room as to lessons, although full of mischief. She is a dainty, pretty little thing, full of cunning little airs, that are very winning; and her wee, birdie-voice seems in keeping, for she is never troublesome.

Extracts of Letters from MRS. TRUE.

PUPILS WITH FOREIGN NAMES.

In a letter to Mrs. Robt. Townsend, of Syracuse, Mrs. True says: "How I long to tell you all that you want to know about the Home, especially of the two dear girls who are supported here

through your instrumentality. One of them, Ume, is my especial comfort and favorite, among all our dear, good girls; because she is so gentle, faithful, and watchful to do kind things, and so lady-like in her deportment. I wish you could see her as she comes into my room to ask about a difficult question in her Bible-lesson, or some sentence which she needs, yet cannot get quite right in English; or as she comes in answer to my call to help me in some Japanese lesson. She is earnest to do all she can for Jesus, and her loving spirit is manifest all the day long.

“Fannie is not very quick to learn from books, but will gather more from observation than most children. She is full of fun, and running over with harmless mischief. I am afraid she will not be improved by her quick wit, as the girls expect some laughable thing from her when she speaks, and so laugh when it would be much better if they did not. She is a great mimic; and Miss Guthrie (who has more direct care of the smaller children) informed me that she had just overheard Fannie instructing some of the girls in the art of walking, and holding her skirts ‘like Mrs. True.’ She can speak English pretty well with any little girl of her own age. She is, we are assured, entirely committed by her father to the Mission; and we hope in years to come, she will be a strong reliance in the work here.”

REV. MR. BALLAGH, of Japan, in a private letter, says :

“We are all rejoiced to be able to worship in a church once more. The ‘stained-windows’ give it such an attractive and home-like appearance. To-day we held Thanksgiving service there. The Japanese at nine o’clock, and we at eleven. When we arrived the congregation of Japanese were just outside, having their photographs taken with the church. If it proves a good one, you will have one sent you.”

Home Department.

The Fifteenth Anniversary

Of the Society was held at Association Hall, January 26. After Dr. J. Phillips from India had read extracts from the Annual Report, he referred to his personal acquaintance with the ladies of the Calcutta and Allahabad missions, warmly commending their devotion, earnestness, and efficiency.

Speaking of the strength of superstition, as upheld by the hearts and hands of Hindoo women, he said that he had seen a woman with an infant in her arms at a heathen temple take the little baby and lay it on its face in the dust in front of the idol, leave it there awhile, and then, taking it again in her arms, go away, leaving the little face marred with the dirt. This had taught him why Hindooism had such a stronghold in India; it was nurtured and instilled from earliest infancy. When a boy, Dr. Phillips remembered his father stationing two men at the gate to count the pilgrims on their way to a Juggernaut festival. Of the nineteen thousand who passed, more than three-fourths were women! Dr. Phillips alluded most touchingly to the power of Miss Seelye's medical work, and her great influence over all for good.

Prof. Edward Clark, who has recently returned from Japan, next addressed the meeting. He said: "There are few things which possess so heartily the endorsement of my sympathies and judgment as the work and principles represented by this Society. In the light of what I have seen of its workings in various fields of the world, I can say honestly that it comes nearer, in its methods and principles, to my ideal, and to what I believe the Scriptural idea of Missions, than any similar organization I know of. . . . I cannot but express my deep interest in the labors of love of this Society, and the true womanly courage with which those labors are carried on, for it has been my privilege to meet those who repr

sent you in heathen lands, and to bear witness of their zeal and success in the Master's service." Mr. Clark then gave a vivid picture of his visit to our "Home" in Calcutta, and the work he saw there, and also of his social intercourse in the "Home" at Yokohama, which we hope to publish at a later date.

Mrs. Pruyt then closed with statements of woman's social condition in Japan, and the imperative need to raise the standard of her morality.



Power of a Heathen Mother.

A LADY, who was for many years a missionary in China, writes to us thus:

"Surely a special blessing has descended upon your Society, for in the history of missions, I know not of one which has progressed so rapidly, and become such a power for good for our own sex, and through them for the world. Women in heathen, as well as Christian lands, exercise a powerful influence over men. The people in Shanghai always quoted their mother's commands, not their father's. For a mother to slap even a grown son on the face, was the last argument used to prevent his wrong-doing, and generally conclusive; so, if the mothers can be brought to Christ, they will lead the children also.

E. G. J."



A Slave-Driver.

THE following extract from an Indian paper was sent to us by Miss Brittan:

"A better illustration of woman's degradation in India could not be had than the one furnished by a Madras paper. It is said that a rich ryot in South Travancore, who has four wives, makes use of two of them by yoking them to his plough. The man deserves being tarred and feathered, and taught to have a greater respect for womankind. We hope the Travancore Government will interfere to put a stop to the painful sight."

Origin of Schools for Girls in India.

We extract from an article published in *The Female Evangelist* a few striking facts :

“It is now upwards of fifty years since the first vigorous attempt was made to extend the benefit of enlightened education and mental culture to the women of India. The leading facts connected with that first attempt may be summarily stated. The scene of the experiment was Calcutta ; and to some young ladies of East Indian extraction, who attended the seminary of Mrs. Lawson and Mrs. Pearce, the wives of the Baptist missionaries, belongs the distinguished honor of having originated it. In April, 1819, an address was written and circulated among the friends and supporters of the Baptist Mission, proposing the formation of a school for the education of Hindu women. For nearly twelve months the number of scholars did not exceed eight. At the end of three years there were one hundred and sixty pupils.

“On the 14th December, 1821, was held the second anniversary of the Society. And that must ever prove a memorable day in the history of native female education, as it was the first time that the establishment of native female schools, of any description, could be publicly spoken of as in the remotest degree practicable, without opening the windows of incredulity, and drawing down showers of ridicule and contemptuous scorn.

“On the 1st September, 1818, was instituted an association, denominated “The Calcutta School Society.” Its leading design was to assist and improve existing or indigenous schools, and to establish and support any further schools and seminaries which might be requisite. From the early operations of the School Society sprung another result not at all originally contemplated. Investigations revealed the appalling fact, that for the entire mass of the female population there was no education at all. Out of forty millions of Hindu females which British India then

contained, not four hundred women, or not one in one hundred thousand, could read or write!

“On the 25th of January, 1822, Miss Cooke, a lady sent from England as teacher to women in India, while engaged in the study of the native language, was induced to pay a visit to one of the boys’ schools, with the single and exclusive object of observing their pronunciation. Unaccustomed to see a European lady in that part of the native town, a crowd collected round the door of the boys’ school, among whom was an interesting-looking little girl, whom the school pundit drove away. Miss Cooke desired the child to be called, and by an interpreter asked her if she wished to learn to read. She was told, in reply, that this child had for three months past been daily begging to be admitted to learn to read among the boys.

“On the following morning, Miss Cooke, accompanied by a friend, who could converse familiarly in the Bengali language, found thirteen girls assembled. While she was engaged in speaking to the children, some of the mothers and other female relations stood without, looking in through the lattice-work. On Miss Cooke’s friend turning towards the latter, they drew their upper coverings so much over their faces that she could not readily know them again. But, not discouraged, she drew close to them, saying: ‘I hope you will be pleased that your children should be instructed by us; that lady, Miss Cooke, came to this country solely for the purpose of instructing the children of the natives of this country.’ One of them then asked ‘whether she could speak their language?’ The reply was, that ‘in a short time she would be able to speak their language; that she heard in England that the women of that country were kept in total ignorance; that they were not taught even to read or write, and that the men alone were allowed to attain to any degree of knowledge; that she therefore felt much sorrow and compassion for their state, and had determined to leave her country, her parents, her friends, and every other advantage, and come there for the sole purpose of educating their children.’ On hearing this, they replied, ‘Oh! what a pearl of a woman is this. Our children are yours; we give them to you.’

“Schools soon increased to twenty-two, with an attendance of between 300 and 400.

“On occasion of the fourth public examination, Rajah Baidenath Roy came forward and gave a donation of £2,000 to forward the cause of native female education, by the erection of a central school and dwelling-house for the European female superintendent.

“It is, however, but proper to state that the children attending these schools were of the poorer classes and inferior castes, or hapless outcasts. None of the children of the more respectable or high-caste natives were yet permitted to attend. Still, it cannot be questioned that, in a state of things where it was stoutly maintained that the very notion of female education of any kind, or for any of the castes or classes, was preposterous, the establishment of a school, however inferior or comparatively unproductive, was a notable event. If it had done no more than break the spell of thorough inaccessibility—dissipate the delusive notion of absolute unchangeableness—demolish the hereditary dogma of utter impracticability—it might well be regarded as a mighty triumph.”



MRS. WEITBRECHT, says Miss Cooke, afterwards Mrs. Wilson, was the chief pioneer of female education in Bengal. Not the first in order of time, but the one who communicated to it its greatest impetus. She was a noble woman, genial, kind, large-hearted, and full of Christian love. Native gentlemen, who had helped her in building this house, styled her, in their oriental phraseology, a diamond, a gem, and such like, and certain it is that she was in very truth peerless among her fellows.

Mission-Band Department.

Work for Happiness.

NEAR the city of Allahabad is one of the holy places of the Hindoos. Two rivers, the Ganges and the Jumna, meet here, and once a year the people hold a great fair in honor of their gods. This fair generally lasts a whole month, and pilgrims come to it from all parts of the country. The priests in different parts of the land bring their celebrated idols here, so that at this time and place the poor people may worship many of the images that they have often heard about. The priests make a great deal of money this way, for every time any one worships an image he must make an offering of money to it, which, of course, the priest takes. See! even the heathen deny themselves that they may give to their gods; and our God calls upon us to deny ourselves that we may have something to give, that the poor heathen may be brought as an offering to Christ.

But these poor people think that they must not only deny themselves, but torture themselves to please their gods. Many of them commit such dreadful cruelties on themselves that they are never afterwards able to work for a living, and then it is considered quite an act of merit for others to give them food and clothes. So at these fairs there are a great many of those who are called holy beggars. I saw one man who had had his right arm held up so long over his head that it had withered away, and he could not bring it down or even use it. Another man had held both of his arms up over his head so that they had stiffened. His nails had grown like bears' claws, only much longer; I think they must have been

four inches long. Another was sitting burning himself before four fires, all covered with mud and ashes. Again, another was passing an iron rod up and down his tongue; and again, another, who appeared to be a boy of fourteen, was lying stretched out at full length on his back on the ground, his upper lip covered with earth, in which he had sown some small seeds. He had made a vow not to move or change his position until these seeds had sprouted, which would be in four or five days. Of course some one had to feed him the while, as he could not move to help himself. By doing all these things these poor people thought they could please their gods. Do you not think they need to be taught about Jesus and that beautiful little verse?

“Jesus paid it all, all the debt I owe.”

In another part of the ground there were barbers shaving the hair of those who had been worshipping the idols. The hair is shaved off and thrown into the river, and the people believe that for every hair thrown in, they will have one year of happiness in the paradise of the gods.—*Com. by Phila. Branch.*

H. G. BRITTAN.

The Little Girl's Idol.

IN visiting a school of forty children and women, you would have laughed, I am sure, to see how closely packed we were in the class-room. I am favored with an old chair, and the little ones sit on mats all around me. They read and spell, write and calculate, repeat the tables, swaying backwards and forwards the while, in perfect order, and just as if this movement were a part of their lesson. When all were repeating the second Commandment, a little girl suddenly exclaimed: “Oh, yes; that's quite true! It is very foolish to worship idols! We have a large one in our house, that sits cross-legged, with its eyes shut just like this (putting herself

into the attitude), and you may talk and scream to it, but it never hears a single word. My grandfather and grandmother say it is very holy; but I can only see old wood and paint, blackened by age." Some of the other children tried to stop her, but she only replied: "I fear the God who has eyes that can see into the densest darkness."

MRS. PAGE.

The Patch-work of Long Ago.

I HAVE been preparing the linings for quilts this morning, and when I saw the statement on one that it was "pieced thirty years ago by three little girls, and sent to Japan by a sister," and another that "it was pieced twenty years ago, etc.," I wondered whether the donors would not like to see the faces of these little Japanese girls, who with active fingers sew the patch-work together, and with as active tongues talk of the wonderful little girls who *so long ago* made the pretty blocks for them! These simple little ones do not know that those dear little girls had no thought of them when they worked so hard to sew the pretty patches! I would so like to know all the kind donors of the nicely-basted work which I find so very useful. I never look in the "work-closet" without wishing to say, "Thank you, dear friends, who have so kindly furnished the means for teaching these girls so many useful lessons, and so much pleasure." I need not speak of the usefulness of the articles themselves when they are completed. I could not hope to keep them in work, were it not for busy fingers at home.

MRS. TRUE.

The Squirrel in the Moon.

THE Chinese say there is a squirrel in the moon, and this is the way it came to be there. One day a fox, a hare, and a squirrel were playing together in a forest, when a very old

man, with long, grey beard, and hair as white as snow, came toward them. He was weary from his long journey and very hungry and thirsty; would they give him something to eat, and a little water to drink? The fox looked at him and laughed. The hare said: "I have not anything for beggars," and ran off as fast as he could. But the squirrel said: "I will see." Then nimbly running up a tree, and jumping from one limb to another, he was soon in his den where he had hidden his last Winter's store. He searched and searched, but not a single nut could be found; and with tears in his eyes he came slowly back, and was just going to tell the sad tale that he had nothing to give, when he thought of what he could do. Quickly gathering together a pile of dry stricks, he kindled a fire, and running into it, roasted himself. When the old man saw what the squirrel had done, he put him in the moon, that every one might see and know that this good little squirrel had given up his own life to save him from starving.—*Selected.*

THE "Sarah Weed" Band in the First Presbyterian Church, Columbus, O., not despising the day of small things, ventures again with its mite, hoping that the Master will accept it, though the offering be small. We send \$100; \$82 for the Home in Peking, China, and \$18 for the "Pension Fund." We also wish to constitute Mrs. G. J. Williams and Mrs. Mary W. Aldrich life members.

MARY E. HOFFMAN, *Treasurer.*

MISS BRITTAN writes:

"The boxes came in beautiful order, and the articles were very acceptable. Please thank every one of the donors. There was not *one thing* that was not good and useful, especially the dolls. The presents for Mary Dwight and Adelaide Burnett were beautiful, and also for Romanee; they will all go on our Christmas-tree!

Learning to Write in India.

IN India, when a pupil can write well with his finger in sand, he is provided with a stylus and leaves of the *Aristolochia Indica*, or with a gypsum pencil and palaka—a little black-board serving as a slate. Each day the students copy the morrow's lessons on their palaka, which is carried home, and the contents "learnt by heart." When delivering the lessons, the boys go one by one to the teacher, hold the slate with the back to their faces, and thus refresh the master's memory and prove their own. A Madras school spares its pupils the drudgery that custom has made necessary in all English schools, where weeks of weary labor are spent on unmeaning strokes, pot-hooks, and hangers. The Indian child's first lesson is a complete letter, and he makes real progress thenceforward.—*Ch. Miss. Juvenile Instructor.*

NEW LIFE MEMBERS.

- Mrs. John Doane, by "Porter Memorial" Mission Band, Catskill, N.Y.
 Mrs. Edgar Selleck, " " " "
 Miss Florence Warner, by "Ministering Children" Mission Band, Baltimore, Md.
 Miss Alice Caughy, " " " "
 Miss Anna M. Bronson, by Young Ladies' Christian Association of Elmira Female College, Elmira, N.Y.
 Miss Emma F. Taylor, by Mr. R. Fellowes, New Haven, Conn.
 Mrs. Henry Disborough, by Millstone Auxiliary, Millstone, N. J.
 Miss Lucy Whiting, by Mrs. Ruel Baker, Boston.
 Miss Annie Watson, Boston.
 Mrs. Eleanor Anderson, by "Fairton Union" Mission Band, Fairton, N. J.
 Mrs. Jacob Van Arsdale, New York City.
 Mrs. Mary W. Aldrich, by "Sarah Weed" Mission Band, Columbus, O.

NEW MEMBERS BY THE KENTUCKY BRANCH.

Rev. Matthew Van Lear, Springfield, Ky.

MISSION BANDS.

"Persis" Mission Band, of Emmanuel Church (Reformed Episcopal) Newark, N. J., per Mrs. J. Howard Smith.

"Bishop Cummins" Mission Band, of Church of the Redeemer, Baltimore, Md.

"Willing Workers," Port Henry, N.Y., Mrs. Frederick F. Judd, Pres.; Miss Mary E. Foose, Sec.; Miss McKenzie, Treas.

MISSION BOXES.

From the "Persis" Mission Band, we gratefully acknowledge the receipt of the following articles:

One large stenciled sheet, "The Lord's Prayer," four hundred and fifty blocks of basted patch-work, three pairs of socks, one embroidered strip, autumn leaves, eleven dressed dolls, one doll's dress, one skirt, two white mats, six sacques, one apron, six skirts, one toilet cushion knit by a poor cripple.

Also, from the "Rochester Avenue" Mission Band, a box for Smyrna, per Miss Agnes Sheppard, containing dresses, under-garments, and basted quilt.

RECEIPTS FOR DECEMBER, 1875, and JANUARY, 1876.

*RECEIPTS of the Woman's Union Missionary Society from
December 1st, to December 31, 1875.*

Branch Societies & Mission Bands.**NEW YORK.****NEW HAMPSHIRE.**

Concord, Concord Auxiliary, Mrs. F. E. Minot, Treas.....	\$85 00
Wakefield, "Willing Hearts" Band, per Miss H. Dow.....	25 00
	<hr/>
	\$110 00

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry Johnson, Treas.....	\$1,167 06
"Trinity Mission" Band, for Miss Marston, per Miss H. H. Lovett..	42 00
Haverhill, Haverhill Zenana Society, for Bible-readers in Calcutta, Mrs. J. P. Davis, Treas.....	150 00
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	\$1,359 06

[RHODE ISLAND.

Providence, Providence Branch, Miss Stockbridge, Treas.....	\$290 11
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CONNECTICUT.

New London, "New London" Band, per Miss M. G. Brainard, for sch'l in Calcutta.....	\$52 00
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Batavia, "Doremus Band," per Mrs. Fanny E. T. Day, for Katie Fisher.	50 00
Brooklyn, Bethany Sunday-school, Mr. Samuel Rowland, Treas., for "Poornoo," in Calcutta.....	\$50 00
Elmira, Y. L. C. Association of Female College, Miss Mary L. Mattoon, Sec., to constitute Miss ANNA M. BRONSON Life Member..	70 00
Le Roy, "North Star" Band, Mrs. Dr. Williams, Sec'y and Treas.:	
Mrs. R. L. Lewis, Flint, Mich., 1;	
Mrs. Susan M. Kellogg, legacy, 10;	
Mrs. Rev. Charles H. Taylor, 1;	
Mrs. Crane, 1; Miss Ellen Allis, 1;	
Miss Emily Allis, 1; Mrs. Jemima Stralta, 50c.; Mr. Jonathan Davis, 5;	
Mrs. Deacon McEwen, 5;	
Mrs. Van Deusen, 2; Mrs. H. W. Savage, 3; Mrs. P. H. Bixby, 1;	
Mrs. Albert Anderson, 1; Mrs. Dr. Williams, 2; Mrs. Thomas Parsons, 1; Miss Frank Covert, 1; Mrs. William Thomas, 50c.;	
Mrs. Harrison Osborne, 2; Mr. Nathan Selden, 2; Miss Jane Selden, 1; Mrs. Frank Ward, 1; Mrs. Emily Bird, 2; Mrs. Lyman Crocker, 3; Mrs. Edwin B. Sprague, 1;	
Mrs. James Hazleton, 1; Mrs. J. M. Robertson, 2.75; S. C. Kelsey,	

2; Interest, 75c.; Also for postage previously received. 1. Total, 55.50. Less for draft, 10c.	55 40
New York, "Johnson Band," proceeds of Fair, for Home in Japan, Miss M. D. Ely, Sec.	192 51
By Miss Westerlo, "Lilla Mission" Band "In Memoriam," per Mrs. Van Santvoord.	25 00
Port Henry, "Willing Workers," for "Nettie W. Jude," in Yokohama, Miss Emma A. McKenzie, Treas.	25 00
Poughkeepsie, Poughkeepsie Auxiliary, Mrs. G. W. Candee, Treas., for the sup. of Miss Crosby	366 66
	<u>\$864 57</u>

NEW JERSEY.

Cranford, "Excelsior" Band, Mrs. M. A. Stewart, Treas.	\$20 00
Fairton, "Fairton Union Mission Band," for Bible-reader in Calcutta, and to con. Mrs. ELEANOR ANDERSON Life Member, Mrs. M. J. Sheppard, Supt.	50 00
Hackensack, "Chase" Band, per Mrs. Williams, for India	29 40
Metuchin, Metuchin Aux., Miss Abbie H. Thomas, Treas.	20 00
Millstone, Millstone Aux., Mrs. E. T. Corwin, Sec., for India, and to complete Life Membership of Mrs. HENRY DISBOURGH.	25 00
Newark, Newark Aux., Mrs. Dr. E. D. G. Smith, Treas., Mrs. Dorance, for sup. of "Addie B. Condict"	25 00
Mrs. J. Van Arsdale, Collector; Mrs. Joseph Tuttle, 5; Mrs. Frederick Teese, 5; Miss Cornelia Halsey, 5; Miss Julia Halsey, 5; Miss Catharine Johnson, 5; Mrs. Sarah Ross, 5; Mrs. Jacob Van Arsdale, 5	35 00
"Persis" Mission Band, per Mrs. J. Howard Smith	25 00
New Brunswick, New Brunswick Aux. Miss Mary A. Campbell, Treas.	318 69
Princeton, Princeton Branch, Miss E. L. A. Brown, Treas., for Miss Ghose	222 68
"Phoebe Maclean" Bd., 20; Phoebe's mite-box, "for Heathen children's toys," 8; per Mrs. C. Olden	28 00
Roselle, "Earnest Workers" of Roselle, per Mrs. S. C. Berdan, of which for Miss Smith, Allahabad, \$100.	120 00
	<u>\$918 77</u>

PENNSYLVANIA.

Philadelphia, Phil. Branch, Mrs. Charles B. Keen, Treas., for Nor. School, Cal., gold.	\$100 00
For Miss Lathrop, gold ...	195 00
For Miss Guthrie, gold ...	100 00
Miss Higby's school, gold.	100 00
Mrs. Wilder's school, Kola-poor, gold.	190 00

"Khanto," sup. by Mrs. Chas. Spencer, German-town, gold	75 00
Premium on above gold ...	88 91
For "Alma Anable," Rangoon, sup. by Miss Sheldon	25 00
"Alice," in Calcutta, sup. by Mrs. A. L. Lowry	50 00-834 91
Phil. Br., given to Mr. Riley, for Mexico	100 00
Pittsburgh, Pittsb'gh Aux. Mrs. M. K. Moorhead, Treas., Mrs. Oudry added for "Katie Oudry"	6 00
	<u>\$940 91</u>

DELAWARE.

Middletown, "Forest" Band, per Mrs. L. G. Patton; Mrs. L. Rothwell, 1; Mr. James Rothwell, 50c.; Mr. West, 50c.; Miss West, 50c.; Mr. W. N. Wilson, 50c.; Mrs. Vandegrift, 50c.; Mrs. West, 25c.; Mrs. Howell, 50c.; Mrs. Cochran, 50c.; Mrs. Anderson, 50c.; Mrs. Dunning, 1; Mrs. Derickson, 50c.; Miss Derickson, 50c.; Miss S. A. Howell, 50c.; Miss A. Cochran, 50c.; Miss M. Roberts, 50c.; Miss E. Roberts, 25c.; Miss A. Roberts, 1; Miss L. Burke, 45c.; Dr. Gilpin, 50c.; Mr. E. Reynolds, 2; Mr. S. Reynolds, 25c.; Mr. C. Tatman, 1; Mr. and Mrs. Nandain, 1; Miss S. Reynolds, 50c.; Miss Lizzie Burnham, 50c.; Miss Carrie Burnham, 50c.; Miss Emma Blakeston, 50c.; Miss Blakeston, 50c.; Mr. Brady, 50c.; Mrs. Wm. Green, 50c.; Mrs. McKee, 50c.; Mrs. Sanborn, 1; Mrs. A. Eliason, 50c.; Mrs. A. S. Eliason, 50c.; Mrs. Houston, 50c.; Miss M. Gootie, 50c.; Mrs. McDowell, 50c.; Mr. J. M. Rothwell, 50c.; Mrs. Murphy, 1; Miss L. Murphy, 1; Miss L. F. Murphy, 50c.; Miss Tillie Murphy, 1; Mr. Thos. Murphy, 50c.; Mr. and Mrs. Massey, 1; Mrs. Ella Cochran, 1; Mrs. Stites, 50c.; Mrs. Hall, 50c.; Mrs. Dr. McClure, 5; Mr. and Mrs. J. W. Patton, 2; Rev. Dr. Patton, 2.80; Mrs. Dr. Patton, 10.	\$50 00
Newark, "Hamilton" Band, Miss Ada Wilson, Treas., for child in Kola-poor	2 00
Wilmington, Woman's Un. Miss. Soc., Mrs. Dr. R. P. Johnson, Treas. ..	60 55
	<u>\$130 55</u>

MARYLAND.

Baltimore, Baltimore Br., Mrs. Alex. M. Carter, Treas., of which, for sup. of missionary, 600; "Ministering Children" Band, for "Minnie King," Japan, 60, gold; "Little Women" Band, for "Bebecjaun" 50, gold.	\$746 40
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OHIO.

Cincinnati, Cincinnati Br., Mrs. M.
M. White, Treas.....\$173 50

ILLINOIS.

Byron, Byron Aux., per Miss Mary P.
Blount.....\$20 00
Chicago, Chicago Branch, Mrs. O. F.
Avery, Treas. (See items below.) 103 55
\$123 55

MISSOURI.

St. Louis, Missionary Soc. of Mary
Institute, for "Mary Louis," in
Calcutta, per Miss Mary S. Wat-
kins.....\$18 00
"Bible-class" Band, per Mrs. C. T.
Barber, for child in Cal., gold.... 50 00
\$68 00

CALIFORNIA.

Brooklyn, "Tolman" Band, Mills'
Seminary, per Miss C. K. Gould-
ing, for "Shin," in Japan, gold. \$60 00

Total from Branch Societies and
Mission Bands.....\$5,867 42

Other Contributions.

CANADA.

Kingston, Mrs. S. D. Hamilton, for
"Evy Hamilton," Smyrna.....\$20 00

MAINE.

Bangor, Mrs. M. W. Coe.....\$5 00

MASSACHUSETTS.

Amherst, Mrs. R. A. Lester.....\$20 00
Roxbury, Mrs. Ward Marston's mite
box..... 3 00
\$23 00

NEW YORK.

Albany, S. H. Ransom, Esq., on ac-
count of Legacy from Mrs. Eme-
line W. Rathbone.....\$5,000 00
Brooklyn, Mrs. L. Tappan..... 20 00
Ladies of the Church of the Puritans,
Rev. Mr. Everest, Pastor, per
Mrs. Greene..... 7 30
Mrs. W. H. Harris, coll., viz.: Mrs.
H. D. Wade, 10, Mrs. A. S. Barnes,
10, Mrs. Willys Warner, 2, Mrs.
Dr. Hutchison, 5, Mrs. C. C. Wool-
worth, 5, Mrs. B. E. Hale, 1, Mrs.
Welch, 1, Mrs. Stone, 1, Miss Stone,
1, Mrs. E. N. Sawtell, 2, Mrs. Chut-
field, 1..... 39 00
Mrs. H. B. Clafin, per Mrs. J. B.
Hutchinson..... 25 00

Miss M. A. Gardiner, of which from
Mrs. Lane, 5..... 7 00
Mrs. J. L. Paterson..... 1 00
Champlain, 1st Pres. S. S., Mr. A. H.
Cook, Treas..... 20 83
Ithaca, Per Miss J. L. Hardy: Ladies
of Episcopal Ch., by Mrs. Geo.
Apgar, 95, Ladies of Presbyterian
Ch., 32.35..... 127 35
New York, Mrs. M. J. Freeman, per
Mr. Sheafe..... 20 00
Miss M. H. Drake, per Miss Abecl.
"E. W. C., through Mrs. Wm. E.
Churchill..... 10 00
Mrs. T. C. Doremus, sub..... 25 00
The Misses Halsted, sub..... 20 00
Mrs. Irad Hawley..... 10 00
Miss M. S. Mortimer..... 20 00
By Miss Westerlo: Mrs. Turnbull,
50, Subscriptions, 4..... 54 00
\$5,431 48

NEW JERSEY.

Boonton, Mrs. Gerard Lathrop..... \$1 00
Paterson, Mrs. J. M. Butler..... 2 00
Newark, "W. A. M."..... 50
\$3 50

PENNSYLVANIA.

Cambridgeboro, Miss M. Cowell..... \$3 00

DELAWARE.

New Castle, Coll. by Miss N. J. Stock-
ton: Mrs. J. D. Bird, 1, Miss F.
R. Stockton, 1, Miss N. J. Stock-
ton, 1, "Link," 50cts..... \$ 3 50

DISTRICT OF COLUMBIA.

Washington, Mrs. Fitzhugh Coyle,
subs. for 1874-5, 20, Young Ladies'
Bible-class of Trinity Ch. (Epis.),
10.....\$80 00

OHIO.

Toledo, Miss M. C. Dickinson..... \$2 00

Link Subscriptions.

Mrs. E. R. Hunt, 3, Miss Stock-
bridge, 5.40, Miss Lucretia Arcu-
larius, 6.40, Miss M. G. Brainard,
8, Mrs. H. Dow, 5, Mrs. Fitzhugh
Coyle, 4, Mrs. Ward Marston, 2,
small subscriptions, 22.50..... 56 30
Premium on gold..... 14 03
Coupons on five Queens Co. Bonds at
17.50 each..... 87 50
Coupons on five Queens Co. Bonds at
35 each..... 175 00
Interest on funds during the year... 423 04

Total other contributions.....\$6,277 35
Total Br. Soc. and Miss. Bands.. 5,867 42

Total received in Dec., 1875....\$12,144 77

MRS. J. E. JOHNSON, Ass. Treas.
W. U. M. S.

RECEIPTS of Chicago Branch.

Mrs. Gillette.....	\$1 00	B. Schute, 1.50, Mrs. Judge Forres- ter, 2)	30 50
Mr. Bradley.....	1 00	Coll. by Mrs. Chisholm, to sup. a girl in Japan	20 00
Miss Nellie Henderson, for Smyrna school.....	20 00	Mrs. F. Crumbaugh.....	5 00
Mrs. Dr. Brooks.....	10 00	A Friend.....	1 00
“ W. W. Patton, for “Home” in Japan.....	10 00	Certificates.....	50
Coll. by Mrs. J. C. Partridge: Mrs. S. B. Chase, 5. Mrs. Adams, 1, Mrs. J. E. Ramsey, 1, Mrs. M. A. Will- iams, 1, Mrs. Shepherd, 1, Mrs. W.		“Links” and postage.....	4 55
			\$108 55
		MRS. O. F. AVERY, <i>Sec. and Treas.</i>	

RECEIPTS of the Woman's Union Missionary Society, from Jan. 1st
to Feb. 1st, 1876.

Branch Societies & Mission Bands.

MASSACHUSETTS.

Boston, Boston Branch, Mrs. Henry
Johnson, Treas. (See items be-
low.).....\$339 92

CONNECTICUT.

Stratford, “Rose of Sharon” Band,
per Mrs. S. A. Talbot.....\$41 25

NEW YORK.

Albany, Albany Branch, Mrs. F.
Townsend, Treas. (See items be-
low.).....\$42 53

Catskill, “Porter Memorial” Band,
Mrs. Samuel L. Penfield, Treas.,
for Miss Taylor, Beirut, and to
constitute MRS. DOANE and Mrs.
EDGAR SELLECK Life Members... 75 00

New York, “Johnson” Band, per
Mrs. Z. S. Ely, 212.01, of which
previously acknowledged, 192.51. 19 50

Sunday-schools of South Ref. Ch.,
E. K. Hays, Treas., per Aug. L.
Lentilbon..... 48 52

“Disciples of Christ,” 1st Ref. Epis.
Ch., Miss L. R. Reynolds, Treas.,
for Miss Brittan's work.....460 00

Plattsburgh, “Brittan” Band, per
Mrs. M. P. Myers, proceeds of
Fair, for Bible-reader in Calcutta.125 00

“Peristrome” Band, per Mrs. M.
K. Platt: Miss Mattie Day, 1, Mrs.
Brewster, 2. Mrs. Carver, 2, Mrs.
Walworth, 3. Mrs. Ruger, 1, Mrs.
Douglas, 1, Miss Crawford, 1,
Mrs. C. F. Norton, 5, Mrs. Dow-
ling, 1, Mrs. F. B. Hall, 5, Mrs.
Percy, 1, Mrs. M. Hall, 1, Mrs.
Parmeter, 1, Mrs. Martin, 1,
Mrs. M. K. Platt, 5, Mrs. Chappell,

1, Miss M. E. Parker, 1, Mrs. C.
Moore, 1, Mrs. Heath, 1, Mrs.
Thomas, 1, Mrs. Sheldon, 1, Mrs.
Lafore, 50cts., Mrs. Rock, 25cts.,
Mrs. Chamberlin, 1, Shoshie, 1.25,
Mrs. Westcott, 1, Mrs. M. P. Myers,
1, Hon. Moss K. Platt, 50..... 92 00

\$862 55

NEW JERSEY.

Newark, Newark Auxiliary, Mrs. E.
D. G. Smith, Treas., from Mrs.
Samuel Baldwin.....\$10 00

Orange Valley, “Orange Valley”
Band, Miss M. P. Howell, Treas.,
Mrs. Aaron Carter, Jr., 20; coll.
by Mrs. L. A. Partridge: Miss M.
Marvin, 10, Mrs. H. M. Matthews,
2, Mrs. A. M. Burtiss, 1, Mrs. Wm.
Lane, 1, Mrs. J. R. Lane, 1, Mrs.
R. Russell, 1, Mrs. Wm. D. Por-
ter, 1, Mrs. C. De Newell, 1, Mrs.
A. Brownlee, 1, Mrs. T. F. John-
son, 1..... 40 00

\$50 00

PENNSYLVANIA.

Easton, “Mountain” Band, per Miss
Emma F. Randolph, for Japan
Home.....\$20 00

OHIO.

Columbus, “Sarah Weed” Band, Miss
Mary E. Hoffman, Treas., 1st
Pres. Ch., to con. MRS. MARY W.
ALDRICH, Life Member.....\$50 00

ILLINOIS.

Chicago, Chicago Branch, Mrs. O. F.
Avery, Treas. (See items be-
below.).....\$130 30

KENTUCKY.

Louisville, Kentucky Branch, Mrs. S. J. Look, Treas.....	\$187 95
Total from Br. Soc. & Miss. B'ds.....	\$1,681 97

Other Contributions.

MASSACHUSETTS.

Boston, Mrs. Henry B. Hooker, by Miss L. J. Brown.....	\$5 00
Newburyport, Mrs. S. N. Brown.....	1 00
Northampton, Miss M. A. Allen, collector.....	43 00
	\$49 00

CONNECTICUT.

New Haven, A Friend.....	\$5 00
Mrs. E. C. Read, 50, Mr. R. S. Fel- lowes, to con. Miss EMMA F. TAY- LOR Life Mem., 53, per Mrs. James Williamson.....	100 00
	\$105 00

NEW YORK.

Albany, Through Mrs. Prunyn, for debt upon Japan Home: Mrs. William Alvord, San Francisco, Cal., 20, Collection in Poughkeep- sie, 40, Mrs. M. White, New York, 5, Mrs. G. B. Hoyt, Albany, 10, Mrs. J. G. White, Albany, 10, Miss Bruce, Albany, 2, Miss Van Vran- ken, Albany, 1, Miss Watson, Bos- ton, 4.....	92 00
Mrs. Prunyn, returned to Mrs. True.	10 00
Brooklyn, Coupons on five Queens Co. Bonds, \$35 each.....	175 00
Flora C. White's money box, per Mrs. G. C. White.....	7 00
Miss S. L. Waterbury.....	1 00
Mrs. Albert Woodruff, for 1874-5, 10, Mrs. Buck, for 1874-5, 10, Mrs. J. Frothingham, 10, Mrs. Nettleton, 2, Mrs. Johnson, 1, per Mrs. A. Woodruff.....	33 00
Homer, Mrs. E. S. Hicok.....	5 00
New York, Mrs. W. G. Lyon, Coll.: Mrs. Bixby, 5, Mrs. H. Ivison, 4.50, Mrs. W. Adams, 5, Mrs. G. Car- penter, 4.50, Mrs. N. Freeman, 1.50, Mrs. J. S. Boyd, 2.50, Mrs. W. H. Wickham, 1.50.....	24 50
Mrs. Jacob Le Roy, subscription...	20 00
Mrs. Henry R. Winthrop, per Mrs. S. A. Church.....	20 00
Miss S. A. Willet.....	1 50
Mrs. John Crosby Brown, sub.....	10 00
Mrs. Anson Phelps Stokes, for sup- of Miss Caddy.....	300 00
Mrs. Stephen Griggs, donations, 505, sub., 10.....	515 00
Mrs. James Donaghe.....	3 00
Mrs. Henry Eagle.....	1 00
Mrs. Van Wagenen.....	1 00
Mrs. Ely, for sales of "Kardoo,"...	3 50

Miss H. O. Jones, 5, Miss A. M. Jones, 5.....	10 00
Handed to Mrs. Prunyn at Annual Meeting, for debt on Japan Home	25 00
Mrs. James Farr.....	20 00
Mrs. D. W. Chapman's collection: Mrs. C. R. Robert, 25, Mrs. Charles Sherman, 5, Mrs. Hollister, 2, Mrs. C—, 4, Mrs. Thomas Denny, 10, Mrs. J. R. Platt, 10, Mrs. Zabrisk- ie, 7.....	63 00
Mrs. H. K. Corning, per Mrs. E. C. Barbour.....	20 00
Estate of Miss M. E. Halsted, per Robert Halsted, Esq., Execu- tor.....	500 00
MRS. JACOB VAN ARSDALE, for Life Membership, 50, Mrs. William Lewis, 2.....	52 00
Mrs. A. B. Brown.....	2 00
Troy, Mrs. John B. Pierson, for Miss Brittan's work.....	50 00
	\$1,964 30

NEW JERSEY.

Bridgeton, Miss Julia F. Nichols, 10, Miss Hamilton, Havre, France, 2, Infant School of St. Andrew's Ch., per Miss Julia F. Nichols, 8.....	20 00
Hackensack, Sunday-school 2d Ref. Ch., per Mrs. Williams, for "Jun- nia" or "Sarah Durand," Calcut- ta.....	70 00
Newark, Mr. F. H. Van Wagenen...	5 00
Newton, Mr. Samuel H. Hunt, per Miss Higby, for Karen Mission...	10 00
Orange, Mrs. J. Van Vechten, per Mrs. Wm. Ransom.....	2 00
Trenton, Mrs. S. C. Brown.....	2 00
	\$109 00

OHIO.

Cleveland, Mrs. Theodore Bury.....	\$1 00
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KENTUCKY.

Henderscn, Miss S. M. Sullivan, for "Kate Gardiner," in Maulmain..	\$50 00
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Subscriptions to Missionary Link.

Mrs. A. L. Chesbrough, 4.50, Mrs. Reynolds, 20, Miss Elizabeth Dav- is, 2, Miss S. F. Woodruff, 2.50, Mrs. G. O. Mead, 2.25, Miss Clea- ver, 2, Miss Arcularius, 2.25, Miss S. A. Lathrop, 2.40, Miss Ellie Sawyer, 15.58, Miss H. H. Lovett, 2.50, Mrs. Lyon, 4.50, Mrs. Myers, 2.25, smaller subscriptions, 34.95, sale of "Kardoo," 75cts.....	98 43
Total other contributions.....	\$2,376 93
Total from Br. Soc. & Miss. B....	1,681 97
Total received in Jan., 1876.....	\$4,058 90
Total received from Dec. 1, 1875, to Feb. 1, 1876.....	\$16,203 67

MRS. J. E. JOHNSON, Ass't Treas.,
W.

RECEIPTS of Boston Branch.

Dorchester and Roxbury Auxiliary, for Japan Home, Mrs. Walter Baker, 20, Miss Shaw, 10, Mrs. Quiney, 5, Mrs. Frank Wood, 5, "Links," 2 92.....	\$42 92	Mrs. S. D. Warren and friends, for Japan Home.....	100 00
Lawrence Auxiliary, for Japan Home, 25.80, for Miss Higby's work, 7.75.	33 55	Mrs. S. D. Warren, for sup. of an orphan child.....	20 00
Collection at Phillips' Ch. Soc., Boston, for Japan Home, 14.30, Mrs. Jeremy Drake, for Japan Home, 10.....	24 80	Mrs. H. D. Osgood, "Links" and sub.....	2 20
Mrs. Wm. Appleton, for Japan Home.	50 00	Mrs. G. L. Harwood, "Links" and sub.....	1 57
Miss F. E. Appleton, " " " "	10 00	Miss H. B. Chickering, sub.....	2 00
1st Baptist Ch., Boston, for Japan Home.....	12 10	Mrs. E. Crosby, for "Links".....	1 00
Collection from Concord, N. H.....	24 28	Mrs. W. J. Adams.....	1 00
		Miss M. L. Adams.....	1 00
		Mrs. Henry Johnson.....	14 00
			\$339 92

MARIA N. JOHNSON, *Treas.*

RECEIPTS of Albany Branch.

Ladies of the Congregational Ch., by Mrs. E. L. Mallory, for sub. and 4 "Links,".....	\$9 50	Mrs. R. V. Z. Shafer, Mrs. John F. Shafer, Mrs. T. Snyder, Mrs. Edward Dorr, Mrs. E. Nodine, Miss D. Westervelt, Mrs. J. Defriest, Mrs. R. H. Robinson, Mrs. H. J. Alexander, Mrs. B. Snyder, Mrs. S. Stalker, Miss Maria Wemple, Mrs. R. A. Miller, Mrs. Maria Becker, Mrs. J. Babcock, Mrs. L. W. Toop, Miss Elizabeth Babcock, Miss Hester Babcock, <i>Children</i> : Hessie Alexander, John S. Alexander, Ernest Skillman, Willett Skillman, Mary Skillman.....	21 00
The Young Ladies of Temple Grove Seminary, Saratoga, by Helen W. North, Sec.....	11 48	From Miss Elizabeth Wendell, for "Link" and postage.....	60
Bible Soc. Ch. Band, by Mrs. J. T. Shafer, Pres. Mrs. Peter Niver, Mrs. G. Lasher, Mrs. J. Schoonmaker, Mrs. L. Myers, Mrs. D. P. Winne, Mrs. S. E. Skillman, Mrs. William Wood, Mrs. E. Alexander, Miss Mary Niver, Miss Anna More, Miss Mary Winne, Mrs. M. L. Bennett, Miss Mary I. Udell, Miss Kate I. Udell, Miss Kate Heibrant, Miss R. A. Kimmey, Miss Lizzie Shafer, Mrs. R. Kimmey,			\$42 53

RECEIPTS of the Philadelphia Branch from Dec. 1st, 1875, to Feb. 1st, 1876.

Through Mrs. A. F. Lex: A. M. Coffin, sub. and "Link," 5.62, E. B. Smith Band, Lenni, Pa., 25.....	\$30 62	"Gathered Fragments" Band, per Miss E. M. Grant, Treas.: Miss E. M. Grant, 8, Miss M. A. Brown, for two years, 1, do. for "Link," 50cts, Mrs. Dr. Tatem, "Link," 50cts.....	10 00
Through Mrs. E. A. Pierce: Miss Mary Starr, 1, Miss Emily Starr, 1, Miss M. Steever, 2.....	4 00	Germantown Auxiliary, Miss A. M. Bayard, Treas., Mrs. Charles Spencer, for sup. of Khanto, Bible-reader in Calcutta, 75, Mrs. S. Kille, 3, Mrs. Jacob Clark, 2.....	80 00
Through Mrs. I. S. Williams: Mrs. N. P. Shortridge, 20, Mrs. John Lucas, 5, Mrs. Witmer, 5, Mrs. H. Shillingford, 2, Rev. Mrs. Adair, 1, Miss Bessie Mason, 1, Miss Fanny Simons, 1, Miss Maria Simons, 1, Miss R. H. Stroud, for 1875-6, 2, do. "Link," for 1875-76, 1.06, Miss C. Davis, "Link," 50cts., Mrs. L. D. Vail, "Link," for 1875-76, 1.06, Mrs. Geo. D. Stroud, do., 1.06.....	41 68	Through Mrs. G. Albert Lewis: Mrs. Caroline Inglis, 1, Miss Vansant, 1, Miss Augusta Taber, 1, Mrs. Wm. Carpenter, 1, Mrs. Anna T. Eldridge, 1, Miss S. Rittenhouse, 2, Mrs. C. H. Banes, 5, Mrs. Wm. A. Levering, 1, Mrs. Edwin M.	

Lewis, 2, Mrs. G. Albert Lewis, 2, Mrs. Archibald Campbell, 1, Mrs. Morgan, 1.	19 00	Brittan, 50, E. P. Gurney, do, 50, Hannah W. Richardson, do, 50, Cash, do, 50, L. J. Wistar, 4, R. S. J. Randolph, 5, do, "Link," 50cts, Eliz. Worthington, "Link," 50cts, M. A. Longstreth's pupils, for "Links," 4, do, for "Kardoos," 6, Mrs. M. Carey Lea, for educa- tion of a child named "Eliz. J. Lea," in Calcutta Orphanage, 30, Han- nah Taylor, 2, S. M. Taylor, 2, M. S. Hinchman, 3, Mrs. Thomas Sparks, 5, do, "Link," 50cts, Re- becca F. Fenimore, 5, do, "Link," 50cts, Julia Wood, 5, do, "Link," 50cts, Clara Huston, 5, M. A. Longstreth's pupils, 1.50.	330 00
"Dindigul" Band, Glasgow, Del., Mrs. Emma C. Rogers, Treas.: For Mrs. Pruy'n's school, Yokohama, Japan, 10, "Link," 50cts.	10 50	Mrs. C. B. Keen.	10 00
Through Mrs. R. C. Matlack: Edith's Miss. Box, Mrs. Geo. Lescure, 5, Miss Annie Quandale, 5, Ladies Bible-class, Trinity Ch., Swedes- boro, N. J., for sup. of child named "Maria Butler," in Miss Higby's school, Bassein, 15, Mrs. A. C. Matlack, 10, five "Kardoos," 3.75, "Links," 1.50.	40 25	Cash received from sale of embroi- deries done by scholars in China.	5 00
Through Miss A. M. Kennard: Miss Carrie M. Loud, Georgia City, Mo., 5, Miss A. M. Kennard, 2.	7 00	Interest on deposits in 1875.	84 95
Through Mrs. Jacob Harley: Mrs. J. B. Dales, annual sub.	20 00	Camden Auxiliary, through Mrs. A. P. Hurlbut, Treas., for 1875.	43 25
Through Mrs. D. L. Haddock, Jr.: Mrs. D. L. Haddock, 10, Mrs. A. Manderson, sub., 3, do. "Link," 50cts.	13 50	Through Miss H. A. Dillaye: Mrs. E. Crozer Knowles, 100, Mrs. G. W. Woodward, Lexington, Ky., 20.	120 00
Through Miss R. Wetherill: Legacy to the Phila. Br., by Miss Char- lotte Wetherill, 500, Miss R. Weth- erill, 5, Mrs. Sproat, 2, Mrs. Diehl, 1.	508 00	Mrs. H. M. Stuart, "Link,"	50
Through Miss M. A. Longstreth: Mary Cope Whitall, for Bible-r'd'r in India, 50, Miss Eliz. H. Far- num, for zenana work under Miss		Mrs. Thos. S. Foster, for Miss Has- well's School, and to make her- self a Life Member.	50 00
			<u>\$1,428 25</u>

MRS. C. B. KEEN, *Treas.*

RECEIPTS of Chicago Branch.

Mrs. H. W. King, to be sent to Miss Brittan, for purchases.	\$25 00	Ch. Miss. Band, for Japan Miss., per Mrs. J. R. Ryerson.	10 00
Mrs. J. M. Gibson.	2 00	Mrs. O. F. Avery, to con. Mrs. J. M. Gibson Life Member.	50 00
Mrs. George D. Rowan, for Japan Mission.	10 00	For "Links" and postage.	2 30
Mrs. P. R. Westfall.	1 00		<u>\$130 30</u>
Mrs. H. W. King, for sup. of "Fannie King," Calcutta.	30 00		
Quarterly Donation of the St. James			

MRS. O. F. AVERY, *Treas.*

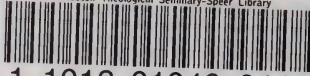
Collected by MISS M. MESSENGER, Brooklyn, for 1875.

E. M. Messenger.	\$10 00	A. D. Mathews.	2 00
Mrs. Thomas Messenger.	5 00	Miss Ives.	2 00
" H. Messenger.	5 00	Mrs. D. B. Palmer.	2 00
Miss M. Messenger.	5 00	" S. Cornell.	2 00
Mrs. Roebling.	5 00	E. S. Caruth.	2 00
Miss Bancroft.	6 00	Mrs. W. Cornell.	2 00
Mrs. Chambers.	5 00	" Wm. Wallace.	2 00
" Peet.	5 00	" H. P. Morgan.	2 00
Miss Peet.	5 00	" H. Webster.	2 00
Mrs. H. T. Cox.	5 00	" Dodge.	3 00
Miss M. Martin.	5 00	" Richards.	3 00
Mrs. A. A. Brown.	5 00	" Duyckinck.	3 00
" A. A. Low.	5 00	" Kearney.	1 00
" T. W. Titus.	2 00	" Tatum.	1 00

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